multiply the readers of the "Word of Life." Not-withstanding the decree of Pope Alexander, that America was open to the Roman Catholics, they had not made very considerable progress on this side of the Atlantic. The Methodist church had in America cleven churches for the one that Popery had. He argued that it would be treason to our endread to our religion and to our country, to exclude the Rible or suffer it to be banished from the presence of our children. It was the childre book, and cursed be the man that would deprive them of such a reasure. God designed that the children should have the libble, and that they should read it, and he addressed it to been as well as to us. The attempt to exclude it from our schools should be promptly and energetically met, and God would crown with success the exertions of man. The preacher aluded at length to the teachings of the Bottash Church, and concluded a very cloquent sermon by impressing on his hearers the necessity of their supporting all men that opnosed the exclusion of the Bible from the public schools.

At the conclusion of the sermon, Mr. Keeler announced that there would be a meeting in the schoolhouse on Monday (this evening) at six o'clock, for the election of a Trustee.

SERMON OF THE REV. C. C. NORTON

SERMON OF THE REV. C. C. NORTON.

street Baptist church, the sermon delivered by him on

the previous Sabbath evening on "The Bible in Public

gentleman stated that he had been induced to repeat the

sermon by a numerously signed request from the most

honored citizens of the Eleventh ward. His text was in

The secret things belong unto the Lord our God; but these things which are revealed belong unto us and to our children forever, that we may do all the words of this

The reverend gentleman energetically endorsed the

First. The Bible as an important book in our public

text, and announced his propositions as follows. He

the 29th chapter of Deuteronomy, and 29th verse -

Rev. C. C. Norron repeated last evening, in the Sixth

AFFAIRS IN WASHINGTON

Second Session of the Thirtyfifth Congress.

Estimates for the Fiscal Year of 1859-60.

Analysis of the Estimates-Apportionmen among the Various Departments of the Covernment-Expenditures of the War, Navy and Post Office Departments Of Congress, the Executive, the Judiciary and the Territories,

&c.,

The second session of the Thirty-fifth Congress meets in Washington at noon to-day, and will open with a praye from the Rev. D. Bail. The President's Message wil delivered soon after, and published in this afternom's

It was stated in an editorial article in yesterday HERALD that the amount of appropriations which the Secretary of the Treasury will call upon Congress to make for the service of the fiscal year ending June 30, 1860, wi'l be \$52,241,315 68; while the total expenditures of th government for the year are estimated at \$73,217,947 46. The difference between the appropriations to be asked for and the whole cost of the general government, is made up arst, of \$8,497,724 50, which has to be paid under genera appropriation bills or other acts of former years (includ ing Custom House expenses, and the interest on the public debt, &c.); and, secondly, of \$12,478,907 28, which, it is estimated, will remain unpaid on the 30th of June, 1859. out of the sum appropriated last year, and will be carried

over to the service of the next year.

Mr. Cobb, however, does not state what portion of this latter sum is to be applied to the service of the next fisca year. He only says that some portion of it will be. There are no means, therefore, of finding out from these estimates the exact sum which it is supposed will be needed for the general expenses of the government for the fiscal year ending June 30, 1860. The only way to get at it is to as as odd is to be applied to the expenses of the next year. On that assumption it is possible to apportion the mount to the various branches of the public service Otherwise it is impossible, for in the recapitulation given in the estimates the figures are only made to meet the

Thus we find that the portion of the new appropria tions asked for that is to be applied by the expenses of the civil list for the year 1859-60, is \$6,570,842 42; and under the head of "recapitulation" this sum would appear to be the total cost of that department for the year. But then but not spent, there will be on the 30th of June, 1859which is the last day of the fiscal year-an item of \$4,270, 967 24, also applicable, or a portion of it at least, to th expenses of the civil list for the next year; and the aggre gate of these figures would show that instead of six millions and a balf, the civil list-under which head are com prized the Legislature, the Executive, the management of the public lands, the Territorial governments and the Judiciary-will actually cost \$10,841,799 66.

But then, again, there is this little discrepancy: that whereas the first item of \$6,570,842 42 is exclusive of the cost of foreign intercourse, the second item of \$4,270,957 24 is inclusive of it, and is also inclusive of that very ecet of intercourse with foreign nations be added (\$1,076,\$70), then the cost of the civil list for the year will apmark, the fault lies not with us, but with those who prepared the statement for Congress, which we think might

In Mr. Cobb's summary, published lower down in this article, he gives the estimated cost of the civil list as \$11.629.535 11; but he mixes up in it this same "miscella neous, including expenses of collecting the revenue from sales of the public lands, and expenses of courts." What part of the sum comes in under this denomination there is no means, out of the estimates in our hands, of ascertain-

If we carry out this plan of adding to the new appro-priations asked for the sums remaining unexpended from the present year, and applicable to the same departments of vernment for the next year, we may arrive at some

various departments. Accuracy is altogether out of the question, for these estimates so vary and mix up the diffeble to make anything out of them. The following, how ever, will be found approximately correct :-Thus we will have for the-

dian)
Interest on the public debt.
Miscellaneous, including expenses of collecting the revenue from sales of public lands and from custems, say.

of the Treasury. How the apportionment of it, under the several heads, tallies with his, may be seen from the fol lowing table, which he submits to Congress as the sum

2. The existing appropriations, part of which are required for the payment of the inabitues of the present flecal year, but which will not be drawn from the treasury until atter June 30, 1859, and the balance applied to the service of the facal year ending June 30, 1890, viz.—
Civil list, foreign intercourse and miscellaneous.

and miscellaneous \$4,270,967 24
Interfer Department, (pensions
and Indian) 1,603,602 85
War Department 3,361,001 76
Navy Department 3,243,255 45

mates as we have done, he will find that our summary i the correct one. Indeed, an analysis of the Secretary's table itself will prove it. The only difference between his and ours is that in the one there is a want of clearness and the government, while in the other the exact and simple truth is shown, and the total cost of the government is charged to the different branches of it. Thus it might be supposed from the Secretary's recapitulation that the expease of the army for the year 1859-66 would be but \$15,656,386 28, and of the navy but \$12,500,376 80, whereas the fact is that the expenditures of the War Department will be actually, according to the estimates, \$21,372,182 04, and of the Navy Department \$16,743,626 25. It is assuredly desirable, as well to Congress

explicit as possible; and it is in that view that we have

Between the current and the next year there is a slight

departments have been subjected by the Utah and Paraguay expeditions, and by movements against hostile In dians, while besides these sources of expense there has also to be paid an additional sum of \$1,324,607 50 for interest on the public debt contracted under the acts of December 3, 1857, and June 14, 1858.

The demands of the Post Office Department are also

considerably larger than they have ever been beforeowing, in part, to the opening up of overland routes to the Pacific-and this helps to swell the aggregate expen ditures of the government. For the year ending June department \$14,035,520. Most of this is defrayed out of the receipts for postage; but there is annually approlars to meet the deficit-the expenses usually exceeding the receipts to that amount. For the present fiscal year \$3,500,000 was appropriated for such deficit. The Postmaster General now asks for \$6,382,900. The increase is accounted for in this way-that as Congress, at its long sessions, does not usually pass the appropriations till the close of the session, and as that might possibly not take place till the end of the year, it is desirable to have funds to continue the service from the 30th of June, 1860, ferward through the year. That is true; but is not more true of the Post Office Department than it is of every other department of the government.

Here is the Postmaster General's own memorandum on the subject :-

the subject:

In relation to the last item (\$6,000,000, to enable the Post Office Department to continue its service in the year 1860 until Congress shall have further provided) the Postmaster General remarks—On submitting the foregoing I deem it proper here to state that, since the reduction of postage and the consequent depression of the revenue helew the point of paying expenses, it has been the practice of the department to estimate only for such a sum in each fiscal year as would enable it to continue its operations until Congress should provide such further amount as would complete the service of the year. Thus, for example, Congress was asked for \$3,530,000 to supply deficiencies in the postal revenue for 1859, occause the amount was deemed sufficient to meet the engagements of the department until Congress should, at its approaching session, to terminate on the 4th of March next, provide the additional means required for the remainder of the year 1859. But it will be seen in the foregoing estimate the sum of \$6,00,000 is asked for in aid of the Post Office revenue in 1860, and, as that is an increase of \$2,500,000 over the sum asked for to commence the fiscal year 1859, an explanation is deemed proper. The first or long session of the Thirty sixth Congress may not dispose of the usual appropriation bills until near the close of the fiscal year 1860, and therefore it is indispensable to procure an appropriation of the revenue from postages.

ARRON V. BROWN, Postmaster General.

It might be the set thems of interest to the department through the year. This, it is believed, cannot be accomplished with a less sum than \$6,000,000 in addition to the revenue from postages.

It might be interesting to go through these estimates of the departments and select items of interest to the gene ral public; but that is somewhat outside of the scope of the present article. We may say, however, that the ex perses of the Senate of the United States are estimated

For compensation of members of the House, including delegates. \$1,043,000 00 Mileage of same. 193,000 00 Compensation of employes. 78,725 00 Contingent expenses. 407,322 20

furnishing members with copies of the Congressional Globe, but does not include the printing for Congress, which is estimated at the ridiculously modest sum of

The Court of Claims is debited with \$31,300, the Frequtive Department with \$39,450, the Department of State with \$87,125, and so on. The government of Oregon Ter-ritory is charged with \$34,000 (for salaries of Governor, Judges, &c., and legislative expenses); that of New Mex-ico with \$33,000; that of Utah with \$13,500 (there being no estimate for legislative expenses); that of Washington with \$34,000; that of Nebraska with \$31,500, and that of Kansas with \$32,000. Of course, these are all exclusive trict and circuit Judges with \$116,750. The judiciary of Washington city costs \$15,750, and the Attorney General's department \$74,000, of which \$40,000 is for special ex penses of California land claims. The District Attorneys

These estimates contain a great deal of information, and would be very interesting public documents if there was more care bestowed in systematizing and simplifying them. We have done this for the estimates to be prosented to Congress to day. We hope that the same work will not be thrown upon our shoulders in future.

MEETING OF CONGRESS.

WASHINGTON Dec. 3, 1852 The Rush to the Political Metropolis-Arricals of Con-

gressmen-The Crowds of Lobyites, dc., dc Persons residing at a distance from the capital, who have never witnessed similar scenes, can have no adequate idea of the effect of the assembling of Congress upon all classes in this city. The transformation attention it is complete, sudden, magical—from the quiet of a Sun day morning to the noise, bustle and harry of the gale day. First comes the renovations, including houses, fur niture, larders, liveries, dresses, costumes, and faces. The latter are just made to assume their most winning and at tractive smiles upon the arrival of the honorable Senatorr

and members of the House.

Among the arrivals at the National Hotel (which, by the way, is entirely rejuvenated), is Vice President Breck inridge. He was warmly greeted by a very numerous multitude of friends who "happened" in during the even ing, and it is more than probable that an impromptu sere nade will extend the greeting far into the night.

ing, and it is more than probable that an imprompts serenade will extend the greeting far into the night. His arrival was quite unexpected, no notice having been given that he was on his way,
lis winning manner of receiving friends, and his frank
open way of serociating with them in public, make him
universally popular with the young democracy. There
are many here to eight who are ready unhesitatingly to
declare him their first choice for the next candidate. But,
alias' how fleeting are all things earthly, and what more
so than first preferences of partizan politicians!

Imagine a city containing some dive large hotels and
several thousand clerks in the different departments of
the government, each one of the latter of whom are depen
dent upon a Senator or member for the place they hold,
and you will have a slight idea of the crowds which congregate at the botels upon the arrival of the trains to pay
their respects to their friends. Here is a Georgia man,
who asks you familiarly—"Has Alex. Stephens come?"
"No." "Oh, that's too bad. I want to see him." And
here is an anxious Pennsylvanian who timidly inquires of
the clerk, hardly above his breath, if Governor Bigler is
in. He is evidently not yet initiated into the boiling
cauliron of metropolitan politics, where so many
small men boast of carrying so many large men in their
breeches pocket; and the voice in which the clerk orders
the gentleman's card up to No. 47 quite startles him
out of his propriety. The republican members are met
by their particular personal friends, but as they have no
finger in the public pie at present, their greetings are not
so warm as are received by those who are supposed to be
all powerful with the administration. The ever ubiquitous
"Peau Hickman," with his carefully trimmed mustache,
and the inevitable eyeglass dangling at his button, is congratulating all the new comers at Brown's and the National, not forgetting to tell them that "we don't take any
hut red checks now." But the "Third House" is also receiving accessio

Mexico and Central America. These will be of a very definite and positive character, it is said, and will take ground for a protectorate and the carrying out of the Monroe doctrine, of which we have beard so much and seen so little of its practical enforcement. However, I need not anticipate, as you will doubtless print the document in the evening edition of Monday's Henam.

There is much anxiety manifested here to learn the result of the Virginia Convention. He Wise and Hunter factions have both many friends in the capital who are ready to "stake their pile" upon their tayorite's carrying the day.

THE BIBLE IN OUR SCHOOLS.

The Charter Election in the Pulpit-Sermons Yes terday Relative to the Bible in the Public Schools Suggestions to Voters-

> Officers. kc.

SERMON BY REV. DR. ARMITAGE. The Norfolk street Baptist Church was crowded last evening to listen to an address by the Rev. Dr. Armitage, ligious public at the present time, namely, the attempt to exclude the Bible from the public schools.

The exercises were commenced by the choir singing the 1,053d hymn, two verses of which are subjoined:—

Jodges, who rule the world by laws,
Will ye despise the righteous cause,
When the oppressed before you stands?
Pare ye condemn the righteous poor.
And let rich sinners go secure,
White gold and greatness bribe your hands?

Have ye forgot or never knew,
That God will judge the judges too?
High in the heavens His justice reigns;
Yet you invade the rights of Go1,
And send your bold desires abroad,
To bind the conscience in your chains.

A young divine then offered up an appropriate prayer. after which the congregation sang a national and patriotic

song of praise, commencing "My native country. The reverend gentleman said his text would be found in the 78th Psalm, from the 5th to the 8th verse, which

reads as follows:—

For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children: that the generation to come might know them, even the children which should be born, who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments; and might not be as their fathers, a stubborn and rebellious generation—a generation that set not their heart aright, and whose spirit was not steadfast with God.

schools.

Second. The actual necessity and demand for the Bible in our public schools.

Third. Our obligations as citizens, as men, and as Christians, to see that the Bible is kept and read in our public schools. He proceeded to show that the consideration of the subject was by no means "dragging politics into the pulpit," and declared that he deprecated that as much as any man. But he denied that this was a political question. He believed that any infide! would acknowledge that the book was a good history. It was the greatest of histories, from which all others had emanated, and as such had a right to a place in our public schools. It was a book of postry—containing more real postry than all the other books of poetry that were ever published, and as such claimed a place in the public schools. It was a book of rhetoric universally quoted, and containing the most perfect descriptions ever read. It was a logical book of sound argument and sound reasoning. It had to be logical to stand the attacks of infidels, wicked men, flends and devils for ages, and the tearing asunder by swarms of selfish dirty critics; it would endure forever, and as a logical book, ought to be read in the schools. It was urged that it was a secturian book—if so, all who believed in it were sectarians, and it was an honor to belong to such a sect. But it was not sectarian. It was urged that there was no use in reading it in the schools without note or comment, occause that it would not be understood by the children, but the stories of Messes, Joseph, Elijah, David and Daniel, were of great interest to children, and would be all the white slowly impressing religious truths on their minds. It was urged that if the fibble were read in all the schools tens of thousands of children would so kept away; but thus was a nominal objection, as there existed a hatred of the public institutions of America. The Bible was demanded as a disclipinarian book, for it was found to be the case that there children who did not read it were dunoes and listless blockbeads, while those who did were the best scholars. It should be read in the schools, because many children had no other opportunity of hearing it. The Bible was the best rule of morals the world ever saw, and as such, should be read in the public schools, because ma ject was by no means "dragging politics into the pulpit," He said: I propose taking these words as a sort of con evening upon the subject of the use of the Bible in our public schools. And it is right, before we proceed to dis cuss the question, that we should understand it—then may we hope to treat it with some degree of intelligence and acceptability. What is the question before us? It does not relate to the moral and religious education of children as an abstract question. It does not relate to the moral and intellectual education of children by the church, nor by the parents of these children, nor by the Sunday school, nor in any other place, nor in any other way than that laid down and practised in the law relating to the intellectual and moral development of children in the public schools. And the question before us is not as to the admission of the Bible has been there for years, with limited exceptions, in the schools of this city. The question is, shall it stay there? Ought it to remain there? Shall it be driven out of the schools with scity. The question is, shall it stay there? Ought it to remain there? Shall it be driven out of the schools of this city. The question is, shall in the schools every morning in the year without a word of instruction from the sacred volume, which is a Divine authority from heaven addressed to them? Our question is not whether we shall put the Bible into the hands of every scholar in those schools. It is not whether the Bible shall be made a text book in those schools, but whether the tacher opening the schools in the morning shall take in his hand the precious Word of God, and read a person of it for the editection and instruction of those children. That is all. Nothing more; nothing less. And I suppose we are to decide at our election on Tuesday next, perhaps not in the wisest way, perhaps not in the best way, but yet to decide this question once more, as to whether the School Commissioners of the city of New York shall use one million two hundred and firty thousand dollars paid in taxes for the education of the children, in driving the Bible out of the ward schools. I think we are prepared to settle that. My children attend the common schools; you are graduates of those schools; you are inde cuss the question, that we should understand it-then may we hope to treat it with some degree of intelligence and SERMON BY THE REV. DR. CHEEVER. A large and appreciative audience assembled yesterday norning in the Eleventh Presbyterian church, corner of Fourth street and avenue C, to hear the Rev. Dr. Cheeve teliver his discourse upon "The Bible in our Public Schools." The reverend speaker based his remarks upon the fellowing words:-Seeing the last forgoties the law of thy God, I will also forget thy children.—Hosea, iv: 8.

A child, said be, left to himself bringeth his mother to

shame. It is an inevitable consequence of such neglectsuch abandonment of the child's heart, nature, habits-to ren wild and wanton in the ways of sin. The exclusion of the Bible from the common schools is sought upon a pretended plea of liberality-that of compelling no one to endure a course of Christian Instruction which may be

never been a nation nor a people who had so thoroughly, fully and clearly embodied these four principles into the sub-strate of the foundation on which their liberties reat as the American people, viz:—the popular franchise, a definite constitution, a fraternai confederacy, and an emplement and equitable judiciary. It was out of those principles that the common schools had grown. And would you have, inquired the reverend gentleman, the common schools arise in their might, torn traitors to their parentage, and banish the great principles which gave them birth from their doors and gates, and repudiate the libbe, from which they draw their being, their life, their character, their protection, and their salvation? He thought not. They could not banish the Bible from the common schools, because it was the stoutest bulwark of the commonwealth. There must be a meral and religious, as well as an intellectual education to make good citizens. A child could be made an intellectual giant, and still be a moral monster. Those nations who disregarded the Bible with to ruin, among which were Spain and France. Who, asked the sceaker, wanted the Bible excluded from the public schools? Notthe liaptists, the Methodism, nor all the other denominations, nor did the moralist and the patriot want it removed. I do not knew, said he, any man who insists on nanishing the Bible from the common schools, as lawyer, as mechanic, as tradesmad, sailor, doctor or minister. The only man that attempts the banishment of the Bible from the common schools is the man, as Romanist, as Catholic, as the man who pays allegance to the Pope of Rome—God's vicegerent, God's representative—the man who claims that the priest ho allegiance, and the bishop is bound in allegiance to the Fope and every stream from the fountain of Fopish ambution runs contery to nature, before and every stream from the fountain of the schools at all. [This senteroe was delivered with great force, and produced a thrilling effect upon the audience.] The speaker continued in this stra

object.

After singing and prayer the congregation were dismissed with the benediction.

ROMANISM AGAINST OUR SCHOOLS AND BIELE.
The Rev. S. C. Kerlen preached a very instructive ser-

on on the above subject in the Ninth street M. E. church, corner of avenue B, yesterday morning. The attendance was very large, and the congregation paid marked atten-

tion to the discourse. The reverend gendleman took his text from the 29th chapter of Deuteronomy, 29th verse.—
The secret things belong unto the Lord our God; but these things which are revealed belong unto us and to our children forever, that we may do all the words of this law.

He commenced by showing the value of the Bible to all men, and how its influence was felt by all classes. There

we attempt to compare it. The preacher then referred to the attempt made to exclude it from the public schools,

a. The duty of carrying out these principles effectively in public schools.

4. The right of the people to have them fully applied in any government system.

5. The need of them, especially in this great city.

6. The choice offered between two systems: either the system of schools with Divine truth, for prevention and discipline; or the system of prisons and an expensive police, with incressant crime and punishment.

1. Now, it is among the first responsibilities of a Christian State to step in and prevent the continuance and consequence of the teglect and abundonment of curierren, to take charge of these immortal beings in their orphanage, and to bring them under that divine tuttlen which will turn away from themselves and from society the threatened curse. And we assert the right and supremacy of the Word of God every where; we assert its right of freedom in all places, for all ages, all clauses, all conditions, in all human relations and pursuits.

2. One of the first impressions that should surround a child a mind—one of the first elements it should be made familiar with, the reality it should enter into the sense of—should be the atmosphere of faith in God and responsibility to Him. The sense, the assurance, the feeling that there is a Divine revelation, should be round about him, as a nervous tissue—round about his intellectual and moral growth, as the bark of a living tree, that each year enters into the wood, it should be as the medium through which the nerves of his moral being lay hold upon the conscience, and make their report there.

3. These principles are inhispotable, and if they are good for one man's household, or school, they are equally excellent and important as rating elements in the best possible school system. So far as the use of the Bible is concerned, as a fountain and a fature in the system, they ought to be carried out, but instead of being carried out, it too dren happens that they are dropped out. The trustees and executers of the system seem afraid of them.

4. If the claim of th

and blamed the Roman Catholic clurch for endeavoring to keep it from the children. The Roman Catholics, in spite of all law to the contrary, had secured—what no other sect however true and loyal to their religion, had the meanness or desire to secure—upwards of six thousand dollars out of the School Fund. Even a few years ago the Roman Catholic church procured from the government of Protestant England, against the desire of the people, the large endowment of \$120,000 annually to sustain a Roman Catholic college in Ireland. He contended that Popery in its principles was opposed to all education or improvement, and he trusted that the important interests of these solvens would not be placed in their hands. After speaking of the Roman church in early times, and tracing its history up, the Rev. gentleman remarked that Popery was exactly the same now as it was in its carry days. The inquisition had been suppressed, but the system was the same to this day. It was the same as when the Pope ordered a jubitee after the slaughter on St. Bartholomew's Day, when fifty thousand Protestants were slain in the streets of Paris. The attempt of the Roman Catholics to exclude the Ribbe from the public prizons would only serve to awaken public opinion and A sermon on the subject of "the Bible in our Public Schools" was delivered last evening by Rev. J. R. W Sloane, in the Third Reformed Presbyterian church, Waverley place. The reverend gentieman took his text from Deuteronomy, 11th chapter, 18th to the 22d verse, in clusive. The topic, said he, on which I propose to speak is but a branch of the great subject, whose importance it is impossible to magnify or over estimate—the supreme and universal authority of the Word of God, as the only rule of faith and practice. He then remarked that it was unnecessary to state that he spoke in the interest of no political party, and wholly without reference to any political action. At the same time, he had no heattancy in saying that the professing Christian who gave his vote to any one who is not a known and

in the balls of legislation, the courts of justice and wherever the interest of humanity were concerned or transacted. The fundamental principle of Christianity embedded in their creed has been malotamed, if not successfully, at least faithfully, and by an entire separation from all systems that other theoretically or practically denied it. We have heard much, he proceeded, of late in our own country of obedience to a higher law; but he, the speaker, remarked that, in his estimation, these professions in the mouths of men who make them are nothing nore nor less than a miserable ruse to screen themselves from the binding obligations of oaths which they knew to be unjust and immoral. This great principle is semetimer miserably perverted by families and enthusiasis, who ignore all government in man, evil or exclassistical, and who desire and attempt these to free themselves from those whoteemer restrants which it members. How often in the world a history has it been made the pice both of civil and ecclesiastical tyrants in the infliction of the most grievous and commons wrongs upon those who are the objects of their bigotry and hat? In opposition to all such desunitient, fanatical and intolerant applications of this great principle upon the one hand, as well as to all indeleity and indifferentism on the other, do we, said the speaker, maintain that the Scriptures of the Oid and New Testaments are the Word of tool and the higher law of man in all relations, personal, social civil and coclesiastical, Entertaining such views, we must no exsarily take a profound interest in any question connected with this fundame hall principle, which so vitality concerns our common humanity, the progress and altimate triumph of our common Christianity and the highest wedzer of our country—in the language of the great forman erator, the common mother of us all. The speaker dwell there with much force upon the importance which he attached to the restoration of the Bible in our country—in the language of the great of the country of the

DUTCH REFORMED CHURCH.

By request of the members of his congregation, the Rev. A. R. Van Nist repeated his discourse on the necessi ty of admitting the Bible to our schools, at the Twenty The reverend gentleman selected his text from the 119d Praim, 9th verse:-

Wherewith shall a young man cleanse his way? By taking heed thereto according to Thy word.

This Praim, he said, was the largest chapter in the Bible, and it treated of the Bible in every verse but one. It may well be called a psalm of praise over the Bible-the precious Word of the Eternal God. The question was, low was a young man to cleanse his way?-that is, how shall be avoid those dangers which surround him in the world? To do this he must receive a religious education to relieve him from that depravity to which he is natural ty prone. There was no book so good for instilling virthous ideas into the young mind as the Bible. The young man might well say of it, "Thy book is a lamp unto my feet and a light unto my path." Shall the Bible be a chained book to our youth, as it was in the dark days of Luther? Is this the end to which we are being driven by the boasted civilization of the nineteenth century? Shall this great and boly book be denied to those young people who are hereafter to become citizens of this great country? If this be so, then it may well be asked, wherewith then shall a young man cleanse his way? Even the Jews and the Mahomedians would not object to the Bible; and shall this precious book, of which Sir Walter Scott, on his dying bed, said "It is the book," be forced from the young! He hoped that it would not be taken from their schools, but that cach one will still excam—
Holy Bible, book divine, Precious treasure—thou art mine.

After reviewing the claims of the Bible in a literary sense, and showing that the present translation was a monoment of classic beauty, the reverend gentleman pronous ideas into the young mind as the Bible. The young

sense, and showing that the present translation was a monument of classic beauty, the reverend gentleman proceeded to discourse on the morality of the Holy Writings. There was no higher standard of morals than that given to man by God in this volume of inspiration. It was the only instructions given by God to his people, and the only one that would ever be given. They ought, therefore, to be doubly careful how they trifled with it. Already had it been driven out of twelve schools; but he trusted that such an occurrence would never again take place. The opposents of the admission of the Bible to the public schools were a body of people who of late years have emigrated from foreign countries, and after they have been generously received here and made catizons, now demand that we should give up the picous institutions left us by our ancestors. It is in the wards where the Romanists have power and political influence that the Bible has been expelled. Should a religious sect not forming one-tenth of the people, serving a foreign potentate and hound to a foreign allegiance, be suffered to give laws to our country? Never, unless Americans are false to their country and to their God. The Remanista are afraid of the Bible, and there is no better proof than their efforts to exclude it from the schools. But we have nothing to the Bible, and there is no better proof than their efforts to exclude it from the schools. But we have nothing to the arthy music. As long as Protestants had their libile they would be ready for them, and they will go on exposing the cursed old woman who sits on the Seven Hills. Let not Americans be afraid. Rome knows her danger. There are 207 schools, and of these only twelve have been as yet disturbed; but no harm will come if the Scriptores be not turned away from the hearts of our young countrymen. Obtal principals is an old Latin maxim which ought to be observed. Let the electors,

Rev. Dr. STRYKER, of the Reformed Dutch church, corer of Broome and Greene streets, preached yesterday afternoon, according to advertisement, on "The Bible in our Schools." The preliminary prayers alluded to the subject of the discourse, invoking Divine aid in securing the permanent reading of the Scriptures in all the schools. Of the psalms sung, two were very appropriate. The fourth part of the nineteenth psalm commences:-

I love the volume of thy word; What light and joy its leaves afford. The first verse of the fourth part of the 119th pealm ras sung, as follows:-

How shall the young secure their hearts,
To guard their lives from sin ?
Thy word the choicest rules imparts,
To keep the conscience clean.
The reverend gentleman took his text from the 6th

"And thou shalt teach them unto the children."

lated from a Hebrew word whose derivative signified "to puncture." Moses evidently intended that the precepts of the Bible should be understood and fett by the Israelites, and handed down, for the future, to posterity. He impressed the great responsibility resting on a nation to properly educate its children, and contended that as the sphere narrowed the responsibility became greater, until the individual parent was reached. Of the 207 schools in this city, there were twelve now without the Bible read in them, and eleven that never had it. What a spectacle for a Christian people! He would argue that the Bible should be read in every school. It was indispensable as a work of literature, and of history especially—furnishing the only record of the creation of the world. It was a book of science and poetry and the fine arts, and who should say such a book was not necessary to the education of children? It was indispensable as a book of law, because upon it all legislation had been founded for all time. This government was founded upon the principles of the Bible, on account of which our forefathers had been brought to these shores. It was a book of humanity—the only book showing man as he really is, revealing his duty to his fellow man, to himself and to his God. It was the mariner's chart, the traveller's guide book, without which man could do nothing. It was the book of life, pointing out to man the way here below and the means of immortal happiness. If man was immortal, surely his early education should comprise the knowledge of Bible truths. It was God's book, a book for little children, and one in which they would take much interest. Let children be interested with Bible stories, properly told, and they would never ask any other. They had no right to keep this book from children. Some would say, "But our schools should be open to alt." He believed indetes had as much to do with this objection as Romanists, and that in this land of the Rible especially the Bible had a right everywhere. This effort to keep to th ated from a Hebrew word whose derivative signified "to puncture." Moses evidently intended that the precents

the case demanded it. They were told not to be agitators; but were not all reformers, even Martin Lather and Christ himself, also agitators? Let them do their duty undrinkingly and they would do away with the necessity of agitation. They should see that the Bible was replaced in these schools, and that it was never taken from those where it was at present read. In conclusion, he urged his hearers while attending to secure the Bible to their children, not to forget to profit by its truths themselves.

SERMON BY REV. DR. DOWLING.

Last evening a sermon was delivered by Rev. Dr. Dowand the Bible in Public Schools," to a very large congre gation. The text chosen by the preacher was the 7th verse of the 6th chapter of the Book of Deut ronemy :-And these words which I command thee this fay shall be in thine heart, and thou shall teach them diagently to

He then proceeded to show that the "words" mentioned in the passage meant the law which contained the words of the Divine Being himself, and to impress that they were to be taught to the children of his people. He then went on to show that the fibie teaches that it is to be read by all, without making any distinction between priests and other individuals. Our Savior commanded his disciples to "search the Seriptures," and St. Paul, in writing to Tumothy, says:—"From a child then hast known the holy Scriptures, which are able to make thee wise unto salvation." He also quoted other texts to prove that we are taught by God himself to read and study his search word, and then undertook to show that the church of Rome is opposed to the circulation and reading of the Scriptures, and that she aims at the destruction of our public school system. In proof of the first point he speck of the persecution of Wickliffs for translating the Bible into the English language, and the subsequent persecution of Tindel, who gave the Bible to the Butch in their vulgar tongue. He acx spoke on the history of the Reformation, quoting instances where the Bible was burned, at Aix in France, Antwerp in Beignum, and other places. He also quoted instances of where the Scriptures were burned recently, by Roman Catholics, at Champlain, hear Canada, in October, 1842, and Chile, it South America, still more recently. He showed from the fourth canon of the Council of Trent, which assembled in 1564, that the teaching of the Romais church prohibits the free circulation of the Popu Flus the Seventh, in 1816, and Pope Gregory the Sixteenth, in 1844, agains the reading of the Scriptures, except on such conditions as made it impossible for the people to procure the Bible, and its it is so fittle known in the "Papal headquarters" that there are millions of the populace who never heard of such a book. He concluded his argument on this head by showing that Catholic bishops and priests, wherever they are, labor whenever they have an opportunity to prohibit the reading of the B without making any distinction between priests and other

A WARM AND EXCITED DISCUSSION. The Rev. Dr. MacMenamy and other friends of a free

an unrestricted use of the Bible, met last evening at Webster Hall, Bowery, for the purpose of unfolding the preciousness of the truths contained in that sacred volume, and answering any objections which might be urged against them by Roman Catholics, or any of those who objected to their universal and unlimited dissemina

The exercises were opened in the usual many

ing to be to show their veneration and attachment to the Bible, which they looked upon as God's Word, given as a all manners, and the attempt to exclude a from the public schools was unwarranted. It originated with the itoman Catholics, who would like to take it out of the hands of the people, and to raise a spirit of opposition amongst parties, so that Protestant children might not have an opportunity of reading it. It was done to higher the public school system, which allowed the free use of the Bible. We as Protestants believe, as Paul and all the Apostics believed, that all Scriptone is of God, and that there can be no sound education without the Bible. Remanism may have a system of education of its own, but must not interfere with ours. In alloding to the case of the child Mortara, he said that such outrages could not have been enacted in this country, and that these encreachments of the Roman church should and make be firmly and persistingly resisted.

Rev. Mr. Jacons, a Christian convert, gave his opinion of

be so questioned? He understood that the meeting was conveced for the purpose of a free expression of opinion. His object was to oppose what the loctor had said. Ho had scrupte as to the whole extent of any betief.

Pr. MacMaxaxy—A liberal Roman Catholic, then? (Laughter).

SHERRE—As you please. If American people wish to have the lible in the public schools, they can and do have it, and he could not see any reason for this excitement. The Scriptures can be read to our children, but were they to be read to Roman Catholic children or those whole did not require it? The great pranciple of this country was freedom, and interference and bigotry was an imported thing, only set going here by foreigners. In the north or south of Ireland they knew nothing of religion, only of bigotry and animosity, and he hoped that such a religion would never find its way to America, as he believed it to be an unboy and wicked thing, and the only that from the common schools, peaceably if they could, but forcibly if they must, as unworthy of the people of a free and independent country.

Ir. MacMaxaxy said the meeting was not called to force the Bible down the throat of any person, but that they had the right to put it in the public schools, and if the Roman Catholics objected to it, they should keep their children to schools established under their own auspices. He disagreed with the gentleman as to the cause of the bigotry of the people in Ireland, attributing it himself to Roman Catholics in, which would why the child for reading the Bible, or even whip the women. This was the cause of all Ireland's misery, and so it was in all countries, ireland being better off than Portugal or italy or Spain. They could not take away the noble heartedness of the Irish people, who were not such as they had been described by the last speaker. (Applause.). Another person in the audience then arose and expressed his belifted the protection of the Roman Catholics which was provided to introduce into the common schools was prevented and changed to ear